A SERMON

Preached before

THEIR MAJESTIES

K. JAMES II. and Q. MARY.

AT

Their CORONATION

IN

VVestminster-Abby,

April 23. 1685.

By Francis Lo d Bishop of E L Y, and Lord Aln..oner to His Majesty.

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A Sermon Preached before their Majesties King James II. and Queen Mary, at their Coronation, &c.

1 CHRON. XXIX. 23.

Then Solomon sat on the Throne of the Lord as King, instead of David his Father, and prospered, and all Israel obeyed him.

THen *Solomon sate on the throne of the Lord. Then*, that is to say, on the day of his *Coronation*, which is mention'd in the foregoing Verse: *Then*, when *they anointed him.* This may suffice to shew, my Text is suitable enough to the present royal Solemnity. But if I had any mind to parallel all the greatness and solemn glories of this day from the story of that King, I should be forc'd, as great as King *Solomon* was, to borrow some Illustrious Remarks from several other of his best days, besides that of his Coronation. For when *Solomon* was *Enthroniz'd*, no Temple was then built, or so much as begun: but to day we have seen a spectacle full of all decent splendor in *God's House*, and filling our hearts with joy. We have seen a King standing, as *Solomon* (on the day when he dedicated the Temple) *stood before the Altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands.* Nay, we have seen his Majesty in an humbler, that is, a devouter posture. To day we have seen another spectacle of magnificent Piety, a Queen, for whom it were too low a comparison, should I compare her to her that was rais'd immediately to a Throne near to that of K. *Solomon*, *then*, *when* 'tis said, *his mother crown'd him* again *in the day of his espousals*; But a Queen, the most faithful companion of her royal Husband's sufferings and hard travels; the fitter to be now the Consort of all his Triumphs. We have

seen her also like her self; that is, like *Humility* it self, which is *the Queen of Vertues.*

The story of *K. Solomon*, could I bring skill to set it forth, would furnish an entertainment for the devotions both of a Royal Audience, and a mixt Assembly. For the *King* in my Text made himself his Text; He made his own life the subject of an excellent Sermon. He was pleased to stile himself the Preacher, as well as the King in *Jerusalem.* He once had been instructed by the King, his Father, *the man after God's own heart*; but afterward he was *taught of God*, on purpose to be set up for an everlasting Guide, by the rules and directions he should leave to all other Princes and people.

To begin then where they began with him in the Text: 'Tis said, *they made Solomon, the son of David, King the second time.* The *first* time was then when *Adonijah exalted himself, and said, I will be King*; when *he prepar'd himself Chariots, and Horsemen, and fifty men to run before him.* But *the race is not always to the swiftest*, nor to him that sets out soonest for *Popularity*; yet then it was high time for *David* to declare the *Succession*; for then he was told, *The eyes of all Israel are upon thee, that thou shouldest tell them* (on supposition, as I shall shew anon, that God had told him already) *who should sit upon the Throne of my Lord the King after him.* Thereupon *Solomon* was declared, and presently anointed to succeed. But because the Ceremony then was perform'd in a kind of tumultuary hast, 'tis now repeated at more leisure with greater state.

To keep my self within some compass, and from wandring in such a world of matter as the Story of K. *Solomon* would offer me, I shall be willingly confin'd to these *four Points*, through which we may see K. *Solomon* in all his glory:

1*st. That his Title was firm and good:* 'Tis said here, *He sate on the Throne of the Lord*, and he sate there, *as King*, instead of *David* his Father. And,

2*dly*, For *his Government*; that *was as* good as his Title: His management was such as became so wise a King as *Solomon.* And,

3*dly.*

3*dly*, *His people were an obedient people*; and all Israel ebey'd him.

4*thly*, *The Blessing of God was upon him and his Government.* 'Tis *said*, He prosper'd.

In the *First* place for his *Title*, to make that good, if this be not Argument enough, that 'tis said here, *He sate on the throne of the Lord*; and that he sate there *as King, instead of David his Father*; let me farther observe to you, That he was a King of God's own *Nomination*, to prevent dispute among the Sons of *David*, 1. Chron. 22. 9. *Behold, a Son shall be born to thee his name shall be Solomon, and I will establish the throne of his kingdom.* His Brother *Adonijah*, after his vain Attempt to seize the Crown, makes this express acknowledgment of King *Solomon's Right* to the Kingdom, *Tho' it were mine from the People, yet it was his from the Lord*: For God's Choice and the People's are not always the same.

But if this were the Case, that he was rais'd to the Throne, not properly by the *King* his *Father*, much less by the *People*, but by *God* himself, how comes it to be said here, *They made him King*? *They*, that is, *all the Congregation.* Were they the King-makers then? Were they the Original of Regal Power? Had they it first in themselves? Else how could they impart it? Towards the clearing of this, be pleased to compare the story of another King's Coronation in the *Book of Kings*, with that self same story in the *Book of Chronicles*: And whereas in one place we read, *the People anointed Joash* we find in the other Place, that *Jehojadah, the High Priest, and his Sons, anointed him*; so not the *people's* Anointed, but *the Lord's Anointed.* Only the People stood by, as they do here and express their unanimous good Will with such loud Acclamations as you heard e'ne now: not that we imagine our united voices contribute any thing of *Right* to our *Hereditary* Prince; but to shew that if the Kingdom were *Elective*, we think him most worthy to be King. But 'tis most plain, and most evident, that God by his special appointment set over his People, the first three succeeding Kings, *Saul*, *David*, and *Solomon*; and where ever 'tis said the People *made* them (or any

any other) *Kings*; no more is meant, but that the People own'd them as Kings of God's making But that immediate Designation of their Kings from Heaven was to cease one day, and the Kingdom was to be *Hereditary*. This appears from the Conclusion of those *Provisional Statutes* Deut· 17. those precepts for the King that should *be set over them that he may prolong his days in the Kingdom, he and his Children in the middest of Israel.*

But as *Solomon's Right* to Empire was *thus* visible, so

Secondly, His other Royal Qualifications were most conspicuous; whether his natural Endowments be consider'd, or his supernatural Gifts to fit him yet more for Government. When God bid him *ask what he would*, he ask of God nothing but *Wisdom*, and he had that he askt, with an overplus, not only of all other excellent things: but also of more *Wisdom* than he knew how to ask of God, before he receiv'd it. He is reckon'd about eighteen years of Age, when he began to Reign, so that he stiles himself *a Child*; tho, his dying Father gave him that great Character, as no more than his due, *Thou art a wise Man, and do therefore according to thy Wisdom.* How wisely did he foresee any coming danger? How perfectly well skill'd was he in the times and seasons? *When* and *upon whom*, or *what sort* of men, it was fit to shew *Justice* or *Mercy*? presently he made it appear how true it is, that being in a place of Government, shews what a man is. For instantly he penetrated the ambitious Intrigueing design of *Adonijah*, that was playing an after-game for the Kingdom, labouring to set up himself again upon a new Alliance, that had a powerful interest in the Court. But, tho, *Solomon* had Pardon'd his Rebellion (yet so as to keep him still on his good Behaviour) and had promis'd him a favourable Protection, *if he would shew himself a worthy man*; yet his Justice would spare him no longer, when once he made himself unworthy of that Mercy. Then his early severity upon *Joab*, whom K· *David* going out of the world, had delivered over not as a *Traytor*, but as a *Murderer*, to the righteous Judgment of K· *Solomon*: That was a most effectual Declaration to all his Subjects, that they'

they must expect no more pardons in the case of Murder, since neither the greatness of his past services, nor his nearness of Blood to the Royal Family, could secure *Joab* from falling under that Law, *He that sheddeth man's Blood, by man shall his Blood be shed.* But at the same time, behold the Clemency of K. *Solomon* to *Abiather*, because he had been a faithful old Servant to K. *David*, and a *Sufferer* with him; tho, he had been a great Offender with *Adonijah*; nevertheless K. *Solomon* remitted him both his Life and Estate. He gave a noble Instance, how proper objects of Royal Goodness and Compassion, are *old Royalists*, tho, some of them may have been mislead to make false Steps, and have fallen into fatal Errors: On the other side for *Shimei*, that had *curst K. David*, and *flung stones at his Head* in the day of his distress; they do wrong to the dying King, who think he retracted his Act of pardoning *Shimei*'s Life, when he bid his Son, *Hold him not guiltless*, that is, Treat him not like an Innocent person: And when he spoke what follows there, not as a King commanding, but foretelling (as even his natural Divination might serve him to do) *his hoar head thou shalt*, or thou wilt *bring down to the Grave with Blood* (for so it may well be translated) on Supposition that such a one as *Shimei* would offend again: Therefore *Solomon* did like himself, to set such a restless implacable Spirit his bounds, which he should not Pass, and when he transgrest afresh, then to call his old Sins to remembrance, and to take that Life, which such an execrable Wretch had forfeited the second time,

III But as *Solomon* was a famous good Governor, so *thirdly*, his People were eminently Loyal. *All Israel obey'd him.* Of which there follows upon my Text a farther Explication; *all the princes*, that is, the *Sanhedrim*, or the *Senate* acknowledg'd his just Soveraignty over them. *And the mighty men*, that is, the *Military* men made their Addresses to him, as confessing the power of the *Militia* was solely his. And *all the sons likewise of K.* David *submitted themselves to* Solomon *the King*; for *Adonijah* had called them all, except *Solomon*, to Countenance his taking upon him to be King; but now that *cabal* was dissolv'd:

solv'd, & their *leader* was taken off; their faction grew weary of it self and the King no doubt receiv'd their Submission with a Goodness well becoming his own Greatness. But tho, all his *Subjects* yielded him such entire *Obedience*, yet still they serv'd him as *Freemen*, not as *Slaves*. It was *his* greatest *Honour*, as well as the happyness of his *People*, that as Gods Service is perfect Freedom, so in Imitation of it, was that of *God's Vicegerent*; for we are told in the *Book of Kings*; that *of the Children of Israel did Solomon make no Bondmen*: but as it follows there *They were men of War, and his Servants, and his Princes and his Captains, and Rulers of his Chariots, and his Horsemen.* And thus *all Israel obey'd him*,

IV. But all this had never been so happily Administred, had there not been a *fourth* Concurrent of more Consequence than all the *three* foregoing; Had there not been an extraordinary *Blessing of God*, not only upon that Great *Prince*, but upon all his good *Subjects*; had not he been *Religious*, as well as *Politick*; and had not they been a People capable of that blessing. But *He* and *They* were duly qualified for it: They joyn'd with him, to derive it upon His Sacred Head, and from thence upon their own, like the *Oyntment upon Aaron's head, which ran down and diffus'd its self* over the whole Body. He Built the *Temple*; they all Contributed. He brought up the *Ark* of God; they attended it. Sacrific'd whole *Hecatombs*; they at the same time kept a *solemn Feast* to the Lord. He made that fervent *prayer* to God; they all said *Amen* to it. He bless, the People, He bless God: God ratifi'd the *Kings Blessing* upon the *People*, God return'd the *Divine Blessing* upon the *King*.

In the mid'st of all this 'tis said, *He prospered*. How could it be otherwise than so? Great peace and plenty at home, with as much honour and interest abroad. The Native Wealth of his own Country was improv'd, and Commerce increast mightily; all *foreign* good things were *imported* and made his, by the particular care he took of what concern'd *Navigation*. His City the Seat of Empire was then more than ever *the joy of the whole Earth*. What could be added to all this Prosperity except Victory over his Enemies? Yes, it was a vast addi-

ti-

tion to his almoſt unparallel'd felicity, that he had no enemies He was able to ſend this Meſſage to his friend K. *Hiram*, *now the Lord my God hath given me reſt on every ſide, ſo that there is neither Adverſary nor evil Occurrent.*

Thus it was with him till he left off Serving God. Then indeed God was angry with him. Yet from the fall and riſing again of K. *Solomon* may be fe tch't the laſt (perhaps the higheſt) Inſtance of his Bleſſedneſs: for as he ſtands a formidable Example of Human Frailty: ſo we may allow him to be not only a comfortable, but alſo a moſt *admirable* Inſtance of the Divine Omnipotent Mercy: As he loſt *himſelf* after ſo many wiſe contemplations by trying thoſe coſtly experiments in ſinful pleaſures, As he forgot God & himſelf, and his own godly dictates in the *Book of Proverbs*; ſo 'tis generally agreed that he wrote his *Eccleſiaſtes*, as his Penetential; that he *remembred* himſelf, & *turn'd to the Lord his God, that he is numbred among the Children of God, and his lot is among the Saints.*

And now, to dwell no longer on the particular Story of that great King, I may ſet it down in general as certainly true, that wherever in any Prince and People all the ſame cauſes of proſperity meet together; there (and no where elſe) The like wonderful bleſſed effect will aſſuredly reſult and follow.

1. And *firſt* for a King and People to be happy, the King muſt have a right to his Kingdom. For how can an Uſurper expect to Reign proſperouſly? when many under his Government muſt needs think themſelves his equals, if not his betters; and none can reaſonably think themſelves oblig'd to be his Subjects? And how miſerable is a King and Kingdom, when every private man, that is but audacious enough, has a fair pretence, if he can but gather force, to overturn any Settlemen that can be in ſuch a caſe: Such a *Pyrat-Prince* muſt be always expos'd to tempeſts; and if, like the great *Leviathan*, he can take any paſtime in them, he may thank his ſick fancy for the pleaſing dream. I will mention only two that were both of them royally deſcended, yet *unjuſtly* poſſeſs'd of this Crown: King *Stephen* was none of our worſt

Princes, and one of the most valiant; but an *Intruder he was*, and he sped accordingly: his Reign was the most turbulent of any, except that of *K: John* another Usurper, and this latter was reduc'd to that extremity, that he very meanly surrender'd his Imperial Crown to the Pope, who had *Interdicted* all publick *Divine Offices* in this miserable *kingdom* for above six years; and who never afterwards mention'd that Prince but with the Title of *John our Vassal.*

But then again, to provide well for the peace and quietness a Prince and People, 'tis necessary not only that the *Title* to the Crown look fair, but that it be such as is not easily liable to be contested: else there will be *Competitors*, and that of it self is a heavy Judgment. Nay, I add farther, the worthier those *Competitors*, the more *capable* they are of confounding all before them: As in the fatal Dispute between *York* and *Lancaster*, there were two Princes, *Henry* the sixth, and *Edward* the Fourth, each of them extraordinary in their different characters: one of them accounted a *Saint*, the other a most *active* generous Prince: Both of them had fast hold of *the peoples affections* in their several Parties, and they rent the Kingdom in pieces between them: They made our poor *Countrey* an *Aceldama*, a Field of *Blood*; kill'd up whole Families, and the greatest number of both those *Royal Families*, till the *woful controversy was happily ended* by that auspicious Marriage, from which a Race of *Kings* with *undoubted right*, and our present Gracious Sovereign is *Lineally descended.*

2. But as the *Title* to the *Crown* must be clear and right; so secondly the management of the Scepter should be as wise as the *Tenure* is just and *Royal.* Our two unfortunate Kings, the *Second Edward* and *Richard*, had an indisputable *Right*, which they could never lose: The more was the wrong done them, though they lost themselves by their Male-administration of the Government. But on the other side, what vast hopes may be justly conceiv'd? what blessed wonders may be wrought for the publick good, where the *Sovereign* Prince has all the dexterity, together with all the *Activity* that

that is neceſſary to make his motions as regular as they are vigorous, in ſo bright and ſo high a Sphere? Then will the ſaying of *Solomon* prove it ſelf, That *the* King *by Judgment eſtabliſheth the Land*. Nay, then it will extend to other *kingdoms*; for Kings have long hands, eſpecially ſuch a King as may hold the Balance, and give Peace and War where he pleaſes, and conſequently may give Law to other Nations; He may reach out, as *Solomon* did, the fruits of his wiſe Conduct to all the World.

3. But in the *third place* I muſt needs add, be the Title of a King as good as a Warrant from Heaven can make it; Be it ſo undoubted as Hell it ſelf can find no pretence to queſtion it; be the King like an Angel of God for his *knowledge* and Conduct in the Government; yet if his Subjects *will be Sons of Belial, Sons of the Devil* (ſo *Rebels* are call'd in Scripture) *Belial*, that is, *abſque Jugo*, men that will bear no yoke; 'tis ſtill in their power to be as miſerable as they pleaſe; Since the *Wills* of men are free; 'tis confeſt their leaves muſt be askt, whether they will be happy or no: Whether they will obey, and enjoy the bleſſing of Peace; or, Whether they will reſiſt, and pull down ruine upon themſelves and their poſterity. For want of a people obedient, and willing to be rul'd by a gentle hand, the beſt of Kings was moſt *vilely caſt away, as if he had not been Anointed with Oyl*. How dear theſe Kingdoms have paid for the *Murder* of that Bleſſed King, is too grievous a Reflection at this time. But one conſideration I would offer, though the maintenance of *Religion* is commonly made the moſt plauſible pretence for *Rebellion* (as it was for the laſt among us, and has been made uſe of ſince towards the encouraging of another,) yet *Rebellion* almoſt conſtantly proves (as that *laſt prov'd*) the means to deſtroy *Religion*. My meaning is not only this, that as ſoon as ever men begin to be *Rebels*, they ceaſe to be inwardly religious, and truly good men; but I drive it farther, That to *Rebel* is the ready way to ruine the Conſtitution of the outward, profeſt, and eſtabliſht *Religion* in a Nation. What need I look any farther for an example of this, when I have

a most remarkable proof in the History of that King in my Text? King *Solomon* in his declining age *fell*, so as no *Christian* Prince can ever *fall*, unless he renounce his *Baptism*: from making *Beauty* his *Idol*, he *fell* even to worship the *Pagan Deities*, that is, Devils; for as the *Apostle* says, *The things which the* Gentiles *sacrifice, they sacrifice to Devils, and not to God.* Yet *all that while all Israel obey'd him*, and continued in the worship of God, as they might do without an inconsistence whatsoever.

But when *Solomon* was dead and gone, *Jeroboam* came in by *Rebellion*: for tho he was *promis'd* the Kingdom, 'tis said the *Matter was from the Lord*, yet it was promis'd him only upon *conditions*, which he never performd, *If thou wilt hearken to all that I command thee as* David *my Servant did*: But he would hearken to nothing that God commanded him, nor would he wait God's time as *David* had done. He drew *Ten* of the *Tribes* into *Rebellion*: But then the Prevailing *Rebel* for a Politic interest calls and compels (as much as in him lyes) all the Families in *Israel*, every man of the ten Tribes, *to Worship the Golden Calves:* He forthwith *Interdicts* their going up to the Publick Worship at *Jerusalem*. Thus *Idolatry* was *Established* by a *Law* of a *Rebels* making, not only Introduc'd but *Establisht* by *Jeroboam that made Israel to Sin*, out of this one Rebellion came all that Sin: out of that one Sin of theirs came all their Calamity, and at lenght their Captivity: After this one *Rebellion*, their Church and State never had one good Day: It brought that *Dispersion* upon those Tribes, under which they are most Miserable to this Day.

4 But now to dispatch my *Fourth* and last Consideration, 'Tis impossible to *Honour and obey the* King for *Conscience sake*, without a fixt principle within us of *that Fear of God* which cannot fail to produce *Uniform Obedience* to all God's Holy Commandments. Unless that Uniform *Universal Obedience* to God be a *National Vertue*, How can a *National blessing* be expected from God? and without God's blessing how can we look to prosper. 'Tis only the Dew of heaven can make a Kingdom flourish. If the *Sweet Influences* from above

be

be reſtrain'd, the moſt hopeful Plant will by the next Eaſt-wind be blaſted in one night: all *Second Cauſes* are but viſible means in the Unſeen hand of the *firſt*, who if he be diſplea'd, makes them move quite contrary even to their own Natural Tendency: God is not obliged to ſtand by the *beſt Title*, he may ſeize or diſpoſe of the Goodlieſt Inheritance as he pleaſes Be a prince as powerful as *Solomon*; be a people as Obedient as *Iſrael* then was; God could raiſe up a little Fugitive Child *Hadad* that eſcap'd a Maſſacre in *Edom*, to be the Adverſary of K. *Solomon* in his Old Age, and *Rezin* a Fugitive *Syrian* to Reign in *Damaſcus* in defiance of *him* & all *Iſrael*, & to be the Father of thoſe *Benhadads* the ſcourges of *Solomon's* poſterity

What Obligations then are upon us all of this *happy Iſland* as it has been ſtyled of ol[d] not to interrupt the bleſſings which this day ſeems to prepare for us, if we do our parts to make our ſelves fit to receive them? We have been the care of Heaven in all thoſe three great inſtances of my Text; The Title to the Crown being unqueſtionable; the King born for Empire, by nature and education fitted for Government, the people having now ſhewed *themſelves* obedient, and *willing* to be Govern'd.

1. For the *firſt*, No *Title* by *Gods immediate Deſignation* (as it was in *Solomon's* Caſe) is now to be expected: No *Prophet* or *Viſion* to be look't for: Nothing but ordinary *Providence*. But by this Providence we that are *Subjects* believe our Selves entitled to whatever we call Ours in this World. The beſt *Title* to any Inheritance of Ours is from our *Anceſtors*, and the beſt of that kind is from Times beyond Memory. But who can pretend ſuch a *Succeſſive Title* to his *Eſtate*, as his Majeſty can ſhew to his *Crown*? How many Ages of our Anceſtors have wanted ſuch a Title as this? How are ſome other Nations like to be embroil'd with their Neighbours about their Succeſſion to the Crown, for want of this Bleſſing of a *clear Title*? A Bleſſing ſignally Bequeath'd to us by our late Sovereign Lord of *bleſſed Memory*. For I muſt needs put you in mind, you that had the Honour to attend him on his Death-bed, How did we ſee him

him like *David bowing upon the Bed* to his Successor, Embracing his Royal Brother as his beloved *undoubted Heir*, *Resigning* all to him (that was the kind word) to him that was more ready to Dye with Grief, than to take that affectionate Resignation.

And as his Majesties *Title* is most firm, so *Secondly* we have very promising hopes, from his gratious and glorious Beginings, of a *Steddy Government*. We have a King that has not been bred up at *Ease* in the Court of his Father, but in the School of Hardship and Affliction; (as the *Apostle* tell us) *worketh patience, and patience experince.* Sure I may say without Imputation of Flattery, No Prince within the Memory of man has come to a Crown with so vast a Stock of *Experience.* VVe have a King who understands and considers, that in an *Hereditary Monarchy*, 'tis the great peculiar advantage of the *Prince* as well as people, that their Interest is one and the same, their Happiness so closely united, that (if I may apply the Apostle's expression to this Case) *Whether the body suffer, the Head suffers with it; or the Head be honoured, all the Members rejoyce with it.* We have a King whom greatnes of Mind has seated as much above *Fear*, as all the Hard-hearted impotent Passions which commonly Fear produces, are beneath him; and is himself so incapable of *Dissimulation*, that he would naturally Dispise those *strange Children* (as *David* calls them) *that should Dissemble with him:* As *Constantius* the Father of *Constantine* the Great, generously disdain'd and disgrac'd some Servants of his for being *too good Courtiers*, who (as *Eusebius* relates) upon a certain Tryal which the Emperor put upon them, on purpose to find who were honest, quitted their Christian Profession for fear of losing their Places; but He retained and exalted those who scorn'd to *prevaricate* with their *God*; for he Judged aright, That such onely would be *faithful* to their King. Lasty, VVe have a *King*, who thô I will not say he was *the Partner of the Empire* while he was but a *Subject* (and yet I am not afraid of Envy if I own how much he *Govern'd*, since at the same time he knew so well how

how to *obey*, and ſet us all that perfect Example of Submiſſion) yet I may ſay he was *particeps Curarum*, the Sharer of his Royal Brothers Cares; That he felt the *Thorns* in his Crown; that he was all that while habitually practiſing *Juſtice* with *Equity*, governing according to *Law*, yet with tender *Mercy*, as the Royal *Chief Miniſter* of *Charles the Merciful*. And I preſume to Style him the very *Similitude* and *Picture* of *Charles the Martyr*. With ſuch *Love as caſts out Fear* we ſee in the Serene Aſpect of our *Sovereign*, every Line of his Bleſſed *Fathers* gratious *Viſage*, As *Trajan* the Emperor triumpht in *Effigie* after his *Death*; ſo does that *Glorified* Prince in his *Living* Sacred *Image* on this Day.

3. And *Thirdly*, God has bleſt the King with an *Obedient People*. After he might ſay with *David* in the moſt literal ſenſe, *That the Waves and Storms had gone over him*; after That alſo is overpaſt which *David* joyns with *the raging of the Sea, and the noiſe of its waves*, that is, *the madneſs of the People*; In plain terms, after his Majeſties Deliverance, as well as Ours, from that abominable *Excluding Bill*; as great a Deliverance as that from the Sinking *Gloceſter* Frigot (for both which Preſervations we muſt always bleſs God) after all this; his Majeſties *peaceſull Entrance* upon His Government, is a *Sufficient*, real, happy proof of *an Obedient People*. And as I muſt vehemently exhort you to perſerverance in that which is not only your *Duty* but your *Practice*; ſo I do in Effect commend your ſtrict adherence to your former *Proteſtations*, and to your *Oaths of Allegiance*.

Be thankfull to God then for thoſe Bleſſings you have, and to the King under whom they will be continued to you. Be ſatisfied with your condition; take heed of overturning or undermining the whole fabrick, becauſe you cannot have the room that you would chooſe in it. Take heed of deſtroying your Countrey to build your own houſe, take heed of ruining *all*, becauſe you cannot mend your ſelves in this or that Particular. Deſtruction and Death is not all you are like to get by it: Take heed of that which follows: There's another Death to come after: God has warn'd you of it, *They that Reſiſt ſhal receive to themſelves Damnation*. As you would avoid this, take heed of that which leads to it. Do that

that which is best for you here, and hereafter; best for the Publick, and for your *Private* Interests; best for your selves and for your Children; as ever you desire to leave them all these Blessings.

And for a powerful motive to his Sacred Majesty to act well his Sovereign part for the good of this great people; the place it self where he will be presented anon with all the *Regalia* set in the seat of Empire, and made the Anointed of God; the place which is the Royal *Golgotha*, the burying place of Kings; where we have lately deposited the venerable *Remains* of Majesty; will put him in mind, from the *Royal Prophet*; *Though Kings are made as Gods, they shall dye like men.* And then I must put you all in mind, from the Apostle, *That as it is appointed to men once to dye, so after death the Judgment.* Mortality! Behold, consider, and stand in awe; there's an acre of ground sown with the richest seed that ever the earth received since the first *Adam*'s transgression occasioned the second *Adam*, like a *corn of wheat to fall into the ground and dye.* Think how much Royal dust and ashes is laid up in yonder Chappel; there the Houses of *York* and *Lancaster* rest quietly under one roof, there does Queen *Mary* & her Sister Q. *Elizabeth* lye close together, their ashes do not part. In the story of *Polinices* and *Eteocles*, two Brothers rivals for a Crown; we are told their smoke divided into two *Pyramids* as it ascended from one Funeral Pile: But here these dusts do as kindly mingle, as all the old Piques and Averſions are soundly asleep with them. And so shall we be ere long: most of us in a meaner lodging, but all of us in the *dust of death.* A great King, upon sight of a vast concourse of his Subjects, wept at the very thought, that in a few years there would not be left alive so much as one of them. And well may we as seriously, though not so sadly reflect, that when this numerous glorious assembly shall break up hence, we may e'ne adjourn our meeting to the general resurrection. But if we put into the Scale that last most weighty consideration, that *God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil*; Then from these Premisses that inference will be forcible indeed which *Solomon* makes at the end of his *Ecclesiastes*, *Let us hear* (says he) *the conclusion of the whole matter; Fear God and keep his Commandments, for this is the whole duty of man.* This is all that God expects from the greatest *King*, yet less God will not accept from the meanest Subject.

Let but this *one thing necessary* be thoroughly done, then we may be able to use in our own behalf those words of a King, *Happy are the people that are in such a case, yea, blessed are the people who have the Lord for their God.* Then may we hope from the Divine Goodness to see with joyful eyes such a miracle of happiness in this World, as here we cannot read of but with admiration. that *God will magnifie the King* (*as he did* Solomon) *exceedingly in the sight of all* Israel, *and bestow upon him such Royal Majesty as has not been on any King before him in* Israel. And may both their Majesties after the longest possession of all earthly Greatness, with as little uneasiness as ever any Crowns brought along with them, at last see God, and Reign with Christ in heavenly Serene Glory for ever and ever: And let *all the people say*, Amen.

FINIS.